



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

We hear much about the supposed *necessity* of fighting in our own defence ; but, with the tale of such kindness fresh in his memory, is there a soldier on earth that could imbrue his hands in Eulalie's blood ? Would a *nation* of such spirits ever be assailed ?

---

WILLIAM PENN.

A SKETCH OF HIS LIFE.

The fame of this singular reformer and lawgiver is destined to brighten through the lapse of all future ages. His life and character should be made as familiar to all Christendom as the memory of Washington is to the people of this country ; and, long after the last warrior's foot-print shall have been effaced from the earth, and the deeds of war shall be forgotten, or remembered only with surprise, abhorrence and sorrow, shall his name live in the admiration of a Christianized world.

Penn, the son of a British admiral, was born in London, 1644. At the age of fifteen, he was entered as a gentleman commoner of Christ Church, Oxford. He was of a religious temperament, and held devotional meetings with some of the students in private, for which he was finally expelled the college. He then visited France, and became a proficient in the French language. On his return, he commenced the study of law at Lincoln's Inn, of which he was admitted a member. He remained there till his twenty-second year, when he went to Ireland to assume the management of one of his father's estates. While there, he proclaimed his adherence to the cause of the Quakers, notwithstanding its unpopularity, and was imprisoned at Cork, but was released through the instrumentality of his friends. At twenty-four, he first appeared as minister and author ! His first essay of any importance, was entitled *The Sandy Foundation Shaken*. For this he was imprisoned seven months in the Tower of London. During his confinement he wrote his celebrated work, *No Cross, No Crown*, and finally obtained his release by an exculpatory vindication, entitled, *Innocence with her open face*.

The meetings of all Dissenters were, at this period, strictly forbidden ; but the Quakers, believing it to be their duty to assemble in religious worship, violated the injunction ; and Penn, who was in the habit of preaching to them, was committed to

Newgate, and indicted for "being present at, and preaching to, an unlawful, seditious, and riotous multitude." A grave charge to be preferred against so quiet and peaceful a sect as the Quakers! Penn, however, pleaded his own cause, and was acquitted.

His father, Sir William Penn, died soon after this, and the son then travelled, in the exercise of his ministry, into Holland and Germany. In 1672, he married the daughter of Sir William Springett, who was killed at the siege of Bamber, during the civil wars. He returned in 1677 to Holland and Germany in company with George Fox and Robert Barclay, the celebrated apologist, and was enthusiastically received by the friends of religion. At Henverden, princess Elizabeth of the Rhine, daughter of the king of Bohemia, and grand daughter of James I, of England, gave him a warm and gratifying reception.

In 1681, king Charles II granted him a province in North America, in consideration of his father's services, and a debt still due from the crown. Penn, upon his arrival in this country, published a description of the province, and proposed easy terms of settlement to emigrants. He also drew up the fundamental Constitution of Pennsylvania, and in the following year published the frame of government by which the people were not compelled to support any particular church or religion. Penn returned at length to England,—wrote a work entitled, *The Fruits of Solitude in Reflections and Maxims relating to the Conduct of Human Life*,—married a second wife,—sailed again in 1699 for Pennsylvania,—returned in 1701,—and, discovering that his health was declining, retired to a country seat in Buckinghamshire, where he remained until his death, which took place in 1718, at the age of 74.

Our readers may be curious to learn how the colony of Penn came to be called *Pennsylvania*. In a letter dated Jan. 5, 1681, he says: "This day, after many waitings, watchings, solicitings, and disputes in council, my country was confirmed to me under the great seal of England, with large powers and privileges, by the name of Pennsylvania,—a name the king would give it in honor of my father. I chose New Wales, being a hilly country; and when the secretary, a Welshman, refused to call it New Wales, I proposed Sylvania, and they added Penn to it; though I was much opposed, and went to the king to have it struck out. He said it was past, and he

would take it upon himself; nor could twenty guineas move the under secretary to vary the name; for I feared it might be looked on as vanity in me, and not as respect in the king to my father, as it really was."

---

INCIDENTAL TESTIMONIES AGAINST WAR.

*Tour in Great Britain, &c.* By H. HUMPHREY, D. D., President of Amherst College.

Such testimonies are so fast multiplying on every side, that we could, if we chose, fill our entire work with them. Even history and poetry, devoted for thousands of years to the eulogy of war, are at length beginning to denounce it as the chief disgrace and curse of mankind. Literature is becoming, not so much from set purpose as from unconscious sympathy with the spirit of the age, a handmaid of peace; and rarely do we find in any work, except perhaps a journal of the army or navy, allusions to war in any other than tones of contempt, indignation or regret.

These cheering tendencies of the age we have been anxious to illustrate by larger and more frequent extracts from contemporary writers than our narrow limits would allow. We have long had our eye for this purpose on the volumes now before us, but have been obliged not only to neglect these, but to omit not a few notices we had prepared of other works containing similar attestations to the excellence of our principles, and the importance of our cause. Few pens in any age or country, have done better service for mankind, than that of Dr. Humphrey; and we are glad to find him so uniformly right in his feelings on this subject, and so ready to lend his powerful voice in extending and deepening the popular abhorrence of war.

VISIT TO WATERLOO.

"I have been to Waterloo, and my soul is sick. Every one who has the heart of a Christian or a philanthropist within him, will readily conceive, that as I stood over this grave-yard of two mighty armies, and looked first at the ground, and then at the plan of the battle, I was oppressed by such a throng of rushing thoughts, as can never be adequately expressed, and that when I descended from this watchtower of death, and walked slowly away, I could not help exclaiming, O Lord, what is man? What is he in the boundlessness of his ambition,—in his wrath,—in the pride of his power,—in his cruelty to his own flesh, and in his contempt of the law of his God.